بسم الله الرحمن الرحيم

# Belief in the Descent of Hadhrat Isa υ

## *Foreword*

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

The treatise in your hands "Belief in the Descent of Hadhrat Isa υ" is an academic work of Allamah Yusuf Binori رحمه الله . Its preamble is unique and has numerous scholastic elucidations which are found in classical works. The preliminary explanations expound the bases of Deen and Shariat, dilate on the fundamentals of classifications of Muslims and what renders a person out of the fold of Islaam.

The difficult technicalities of "Ilm Kalam" (diabolical theology) pertaining to Imaan and Kufr have been brought down to let the lay man grasp these concepts.

Allamah explains the definition, purport, significance and Shari ruling of Ahadeeth Mutawaatira as per his lofty status as a 'Muhaddith.'

Also the principles (13) and examples (51) of Kufr have been listed which are rare to find in one place.

Moreover, by this dynamic introduction of Allamah's other contemporary matters; "Life in the grave," "Punishment in the grave," "Physical Jannat and Jahhanum," are easily understood.

Then the actual topic is discussed adequately to convince any non – bias reader. May Allaah Jala Majdahu save us from all deviant beliefs and let us be from amongst the Ahlus Sunnat Wal Jamaat.

A H Elias (Mufti)
1427 / 2007

## *About the Author*

## *Allamah Muhammad Yusuf Binori* رحمه الله

## *(1326 – 1397 / 1908 – 1977)*

Allamah Muhammad Yusuf Binori رحمه الله served Islaam for half a century. Studied in Pakistaan, went to Darul Uloom Deoband 1345 (1926) to further studies in Ahadeeth. Benefitted from Allamah Shabeer Ahmed Uthmani (A.R) and Allamah Anwar Shah Kashmiri (A.R) - with whom he went to Dabhel – Gujurat. He had +- 10,000 students in the Indo – Pak sub continent, for he taught for 40 years. He strove tirelessly against all conemporary deviant sects and ideologies, especially the sects of Inayatullah Mashriqi, Ghulam Ahmad Parwez, Fadl Al Rahman, Maududi and the Qadiyaanis.

He was extremely eloquent in Arabic. Some works authored by him:

1.) Buqhyat Al Arab fi Ahkaan Al Qiblah Wal Al Mahareeb;
2.) Nafhat Al Anbar fi Hayat Imaam Al Asr Al Shaykh Anwar;
3.) Maarfi e Sunnan
4.) Introduction to Fayd Al Bari Sharh Al Bukhari.

(For more details see "Muslim Scholars of the 20th century – P 305 /6/7 – Shaykh Ahmed.)

## *Compiler's Foreword*

This booklet before you was written by Hadhrat Binori رحمه الله in the year 1374 A.H. (1955) for the weekly *Sidq* magazine, published in Lukhnow under the auspices of Moulana Abdul Maajid Daryabaadi. The booklet was written in response to an article in the same journal, in which a person from a scholarly household in Jaipur by the name of Moulana Abdur Raheem Mujaddidi wrote why he rejected the belief in the descent of Hadhrat Isa υ. Hadhrat Binori رحمه الله 's response was published in six parts, **effectively rebutting this false belief, citing verses of the Qur'aan, Ahadeeth, consensus of the Ummah and statements of the Fuqahaa and the Muhadditheen.**

As was his forte, Hadhrat Binori رحمه الله has stated some truly outstanding **scholastic** points in this **treatise,** making it evident that he certainly was one of the students of the great Hadhrat Anwar Shah Kashmeeri رحمه الله, whom people can be rightfully proud of.

The difference between this publication and the one written way back in 1374 A.H. is that appropriate headings have been added and the treatise has been divided into four chapters.

May Allaah make this a treasure in the Aakhirah for the writer, the compiler and everyone who reads it. Aameen.

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1 Rajab 1425 A.H.
18 August 2004

## *Foreword*

## *by Hadhrat Moulana Sayyid Sulaymaan Yusuf Binori*

**الحمد لله و كفي و سلام علي عباده الذين اصطفي**
**أمّا بعد**

The times we are passing through are such that humanity at large and Muslims in particular are being surrounded by trials and temptations. In fact, it may well be said that the dangers Muslims face today have not been encountered by the Muslims in previous times. The fortress of Islaam is under constant attack and very new onslaught is worse than the other, whether they be directed at beliefs, external or internal actions. The worst, however, are those directed against the Muslim's beliefs.

Amongst these is the complete rejection of the belief in the descent of Hadhrat Isa υ, or, at the least, refusing to believe in the basis of the belief or regarding it to be unnecessary. In fact, even many scholars with high qualifications have been swept away with the tide, even though the belief and its necessity are explicitly clear and it is evident that the descent of Hadhrat Isa υ is one of the signs of Qiyaamah.

In this booklet, my esteemed father Hadhrat Binori رحمه الله has discussed the belief in the light of the Qur'aan, Ahadeeth and the consensus of the Ummah. He has beautifully highlighted the importance and necessity of this belief. It can well be stated without exaggeration that any person with any doubts on the issue will, Inshaa Allaah, be convinced of it after reading this booklet. Furthermore, any person who wishes to understand the belief will be deeply enlightened on the issue after reading through it.

May Allaah generously reward Hadhrat Moulana Muhammad Umar, the son of Hadhrat Moulana Muhammad Anwar Barghushaani دامت بركاته for sensing the importance of this belief and then compiling the scattered writings of my father into a single booklet, further attaching very appropriate headings to it and arranging it in chapters. May Allaah bless his knowledge and deeds and grant him every further opportunity to serve the noble Deen with sincerity. Aameen.

Was Salaam

(Hadhrat Moulana) Sulaymaan Yusuf Binori

## *Introduction by Muhaddith Hadhrat Moulana Sayyid Muhammad Yusuf Binori* رحمه الله

**حامداً و مصلّياً**

In his book *Maqaasidul Falaasafa*, Hujjatul Islaam Imaam Ghazaali رحمه الله writes, "Because the ancient Greeks had with them the dependable sciences of arithmetic, mathematics and engineering, some people even followed them in their other sciences of spirituality, natural sciences, astrology, etc, thinking that these were also as dependable and accurate."

This statement is a fact that applies in general life and not only to the ancient Greeks and their sciences. **When people become impressed by any nation on account of some positive factor, they are often led to follow the nation in many of their false beliefs and notions,** regarding these to be true. In fact, they will even resort to various interpretations of these false notions to defend their masters. The same is happening today when people have begin to blindly follow certain nations in their wrongs and have even succumbed to practise excesses in their following.

We see that in these times of intellectual progression, people are starting to run down great scholars like Imaams Ash'ari, Maatureedi, Baqillaani, Ghazaali, Raazi رحمه اللهم and other stalwarts of Islaam. They now look with doubt at the statements of the great Fuqahaa and Muhadditheen of the Ummah. All this because they have been smitten by the likes of modern thinkers and writers, regarding all that they say to be certain and dependable truths.

## *Prevailing Circumstances*

The *Sidq* magazine in India has recently highlighted the issue of the descent of Hadhrat Isa υ. This topic has been discussed at length for the past forty years because of the Qaadianis errant beliefs and several books have been written on the subject by scholars like Molvi Abul Kalaam Aazaad, Molvi Jaarullaah, Molvi Ubaydullaah Sindhi and others. In fact, Molvi Aazaad has stated, "If this belief was necessary to secure salvation, the Qur'aan would have at least made it as clear as it states,

'*Establish salaah'*. It is therefore our belief that no Maseeh shall ever be coming…"

I have written a detailed treatise to rebut the errant belief, but it was never published because of collaboration between some publishing executives. I do not even have the original manuscript with me. After some deep thinking, it has occurred to me that the reason why people reject the belief in the descent of **Hadhrat Isa υ is because they find it to be farfetched and reaching beyond their intellect.** It is indeed regrettable that they have elevated their deficient intellect to the status of prophethood. Perhaps some good hearted writers have unwittingly followed the beliefs of others after becoming impressed with them and have chosen to tread a middle path on the issue.

In defence of the truth, Hadhrat Moulana Zafar Ahmad Thanwi had written an article in the *Sidq* magazine. However, a gentleman from Jaipur wrote a detailed response to this, which was also published in the *Sidq* magazine. His argument may be summarised in the following points:

1. Although the belief in the descent of Hadhrat Isa υ is correct, the status of its proofs are *Dhanni (conjecture)* and not *Yaqeeni (certain)*
2. The Ahadeeth supporting the belief in the descent of Hadhrat Isa υ do to reach the status of *Tawaatur (continuous)*
3. The claim is doubtful about the fact that all of the Ummah are unanimous about the belief in the descent of Hadhrat Isa υ

There may well be other points in his argument, but the focal points are these. In this brief treatise, I wish only to clarify the most fundamental errors. I am not addressing the gentleman from Jaipur directly, do not wish to rebut every line he wrote and do not wish to delve into a lengthy academic discussion. All I wish to do is to present some fundamental principles to the seeker of the truth. As for those who wish to remain obstinate and adamant, there really is nothing that can be done for them.

# Chapter One
# Some Fundamental Principles of Islaam

## *The Basics*

1. Just as a great wealth of beliefs, deeds and principles reached us through the Qur'aan and through Rasulullaah ρ, these were passed on thereafter from generation to generation until it reached us. Millions of Muslims served as the means for these teachings to come to us even though they did not have proficient knowledge of the Qur'aan and the Ahadeeth. They were however, well aware of the basic fundamentals of the Deen. They understood the basics of Imaan and would have been constrained to know the finer details only when the need arose.

   It is by the grace of Allaah that despite this legacy passing on from generation to generation, Allaah has granted us a code of principles in the form of the Qur'aan and the Ahadeeth which will serve to replenish people's Imaan if ever there arrives a time when deficiencies arise in the transmission of the legacy that is passed on through the generations. Such a means of protection is necessary given the facts that the Qur'aan is the final Book of Allaah, that Rasulullaah ρ was the final Nabi, that the Deen of Islaam is the final Deen and that this Ummah is the best of all Ummahs. Together with this, there has always remained a group of the Ummah who practically implement these pristine teachings to serve as an example for others. In this manner, the truth can always be distinguished from falsehood. For further reassurance, both of these factors have been stated in explicit terms.

   - Allaah says: "**Without doubt only We have revealed the Reminder** *(the Qur'aan)* **and** *(by various means)* **We shall certainly be its protectors** *(ensuring that it remains unchanged throughout time)*.[1]"
   - Rasulullaah ρ said, "Until the Day of Qiyaamah, there shall always remain a group from my Ummah who are steadfast upon the truth. They shall not be harmed by those who oppose them or by those who refuse to assist them."[2]

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[1] Surah Hijr, verse 9.
[2] Bukhaari.

**My limited understanding tells me further that the verse "Ask those who possess knowledge if you do not know" also alludes to the fact that every period of time shall have people of the truth.**

Nevertheless, it is evident that not only shall there remain at all times the basic formula of all the fundamentals of Deen, but there shall also remain with it people who physically implement these. In fact, even if the formula itself has to vanish from the world. The presence of this group of people would be sufficient to attain the objective.

The list of fundamental matters that have reached us through the generations is exceedingly lengthy. These include matters like salaah, fasting, zakaah, Hajj, marriage, divorce, trading regulations, the prohibition of intoxicants, fornication, etc, etc. in fact, there are details of salaah and zakaah that have reached us through this transmission through the generations that are not mentioned explicitly in the Qur'aan and *Mutawaatir*[1] Ahadeeth. Despite this, all of the world understands well that these are established matters of fact.

## *Types of Injunctions and Beliefs with Respect to their Proofs from the Qur'aan and the Ahadeeth*

2. There are four types of injunctions and beliefs:

- When both the *Thuboot (word/s)* and *Dalaalah (meaning/s)* are *Qat'ee (definite)*
- When the *Thuboot* is *Qat'ee* and the *Dalaalah* is *Dhanni*
- When the *Dalaalah* is *Qat'ee* and the *Thuboot* is *Dhanni*
- When both the *Thuboot* and the *Dalaalah* are *Dhanni*

***Thuboot*** refers to the words of Allaah and His Rasool ρ while ***Dalaalah*** refers to the meanings of their words. The Qur'aan and *Mutawaatir* Ahadeeth are both ***Qat'ee*** (beyond doubt) in terms of their *Thuboot*.

However, with regard to their ***Thuboot,*** they may be either *Qat'ee* to ***Dhanni*** (not beyond doubt). As for Ahadeeth that are not *Mutawaatir*,

[1] Those Ahadeeth that have been narrated by so many people in so many periods of time that it is impossible for them all to be lying.

they will fall into the third or fourth categories. For more elucidation on this, refer to the books *Kashful Asraar* (commentary of *Usool Fakhril Islaam*) and the commentary of *Tahreerul Usool*.

From the above four types of injunctions and beliefs, **rejecting the first type will make a person a Kaafir, while rejecting any of the other three will not have this effect.**

## *What is Meant by Believing in the Prophethood of Rasulullaah ρ?*

3. Believing in the Prophethood of Rasulullaah ρ means that one's heart accepts everything that is from Rasulullaah ρ. It does not refer to merely knowing about something and understanding it. Had this been sufficient, then this was achieved by the Jews and even by Heraclius the Byzantine Emperor.
4. The Ummah is unanimous about the fact that *Mutawaatir* Ahadeeth are regarded to be Qat'ee in nature.

## *The Condition for Tawaatur*

5. The condition for a Hadith to be classified as *Mutawaatir* is that the number of narrators in every period of time need to be so many that there can be no doubt that a mistake could have been made. **There is no fixed number** since the narration of five acclaimed persons can be more trusted than the narration of fifty other people. The number will therefore vary according to the status of the people narrating the Hadith and also according to the nature of the Hadith itself.[1]

## *The Foundation of Mutawaatir Ahadeeth*

6. The foundation of *Mutawaatir* Ahadeeth according to some scholars is purely the number of narrators of a Hadith and not the number of chains and sources it comes from. **The core factor which will classify it as being *Mutawaatir* is the fact that it is widely accepted without reserve.** They say that this wide acceptance during the era of the Sahabah ψ is sufficient to classify the Hadith as *Mutawaatir*. By this definition, the number of *Mutawaatir*

[1] *Fawaatihur Rahmah* (Vol.2 Pg.110).

Ahadeeth becomes exceedingly large. Many research scholars have opted for this definition. There can be no doubt in the fact that when an act is widely practised throughout the times (as opposed to just widely narrated), this would be a stronger cause for it to be classified as *Mutawaatir*. This is what we have referred to earlier as a legacy being passed on from generation to generation.

## *Decrease in Narrators during the Two Eras after the Sahabah ψ*

7. It may hypothetically occur that a narration enjoys the status of *Mutawaatir* during the era of the Sahabah ψ, but then loses this status due to a lack of narrators in the following two eras. This has however not happened. However, the converse has occurred where the narrators of a narration increase, thereby making a Hadith *Mutawaatir* when it was not so during the era of the Sahabah ψ. The gentleman from Jaipur has doubts about this, even though he accepts it to some degree in the final part of his treatise.

## *Claiming that there are Very Few or No Mutawaatir Ahadeeth at all*

8. Such a claim is false. Haafidh Ibn Hajar رحمه الله and other scholars make it evident that such a claims stems only from lack of knowledge of Ahadeeth. The *Sihaah Sitta* themselves have numerous such Ahadeeth and Haafidh Jalaalud Deen Suyuti رحمه الله has compiled two booklets of *Mutawaatir* Ahadeeth. These are:

   - *Azhaarul Mutanaathirah fi Akhbaaril Mutawaatirah*
   - *Tadreebur Raawi*[1]

## *The Status of the Ahadeeth of Bukhaari and Muslim that are not Mutawaatir*

9. The leading Muhadditheen are of the opinion that the Sahih Ahadeeth of **Bukhaari** and **Muslim** that are not *Mutawaatir* **will enjoy the status of being *Qat'ee*.** Amongst these Muhadditheen are Abu Mansoor Baghdaadi رحمه الله, Abu Is'haaq Isfaraa'ini رحمه الله, Imaam Abu Haamid Isfaraa'ini رحمه الله, Qaadhi Abu Tayyab Tabari رحمه الله, Imaam

[1] *Fat'hul Mugheeth* (Iraqi) pg.27 and *Fat'hul Mugheeth* (Sakhaawi) pg.95

Abu Is'haaq Shiraazi رحمه الله, Shamsul A'immah Sarakhsi Hanafi رحمه الله, Qaadhi Abdul Wahhaab Maaliki رحمه الله, Abu Ya'la Hambali رحمه الله, Abu Khitaab Hambali رحمه الله, Ibn Fowrak رحمه الله, Ibn Taahir Maqdasi رحمه الله, Abu Nasr Abdur Raheem Shaafi'ee رحمه الله, Ibn Salaah رحمه الله and many more. In fact, most of the Muhadditheen and *Ashaa'irah* also share the same opinion. The same stance is adopted even by latter day scholars such as Ibn Qayyim رحمه الله, Ibn Taymiyyah رحمه الله, Ibn Katheer رحمه الله, Ibn Hajar رحمه الله and Suyuti رحمه الله. In fact, the apparent opposition to this opinion from the like of Imaam Nawawi رحمه الله is regarded as a mere play of words by Haafidh Ibn Hajar رحمه الله and Abu Ali Ghaani in his book dedicated a subject, titled *Al Ifsaah fil Mahaakamah bayna Nawawi wa Ibni Salaah* and others. In fact, Imaam Ibn Taahir Maqdasi رحمه الله makes it clear that even the narrations found in other books of Hadith will be regarded as *Qat'ee* when they conform to the criteria of Bukhaari and Muslim.

The eminent Taabi'ee of Makkah Hadhrat Ataa bin Abi Rabaah رحمه الله stated, **"The narration which the Ummah have unanimously accepted as authentic is stronger than that which has only an authentic chain of narrators."**

Imaam Abu Is'haaq Isfaraa'ini رحمه الله said, "The Muhadditheen are unanimous about the fact that the Ahadeeth contained in Bukhaari and Muslim are all *Qat'ee*. We will therefore reject the claim of any person who opposes any of these Ahadeeth without a valid explanation because the Ummah of Muhammad ρ have accepted these Ahadeeth."[1]

Haafidh Ibn Hajar رحمه الله mentioned, "When the scholars unanimously agree on the authenticity of a narration, this unanimity will be a stronger reason to render it as *Qat'ee* than for the narration to merely have several chains of narrators."

## *The Meaning of 'Mutawaatir Lafdhi'*

10. The term ***Mutawaatir Lafdhi*** does not at all mean that a *Mutawaatir* Hadith has been narrated with the exact same words by all. Regardless of the words used, **the meanings of all the narrations need to be the same.** When some scholars have stated that there are none or very few *Mutawaatir* Ahadeeth, they

[1] *Fat'hul Mugheeth* (Sakhaawi).

often refer to Ahadeeth that have been narrated with precisely the same words by all narrators. The only Hadith they have stated to be narrated with the same words is the one in which Rasulullaah ρ says, "The person who intentionally lies about me should prepare for his abode in Jahannam."

As for the term ***Mutawaatir Ma'nawi,*** it does not mean that the words of the narrations are unalike. **It means that there is a common factor linking the meanings of all the narrations.** For example, various Ahadeeth citing the miracles of Rasulullaah ρ may not relate the same incident, but make it clear that Rasulullaah ρ performed miracles. Such Ahadeeth, although not *Mutawaatir*, may be referred to as *Mutawaatir Ma'nawi* or *Mutawaatir Qadr Musthtarak*.[1]

## *The Ruling of Ijmaa Ummah (Consensus of the Ummah)*

11. One of the proofs for the injunctions of the Shari'ah is Ijmaa Ummah. **If the *Thuboot* of such Ijmaa is *Qat'ee*, the Ijmaa will be regarded as *Qat'ee* and a person rejecting it will be labelled a Kaafir,** just as the case will be for rejecting anything else of the Shari'ah which is regarded as *Qat'ee*. Therefore, **even if a belief is established from Ahadeeth that are not *Mutawaatir*, when there is Ijmaa upon such a belief, such a belief will be regarded as being *Qat'ee*.**[2] For more elucidation on this, refer to the books *Fawaatihur Rahmah* (commentary of Muslim), the commentary of *Tahreerul Usool* and *Fat'hul Baari* (Vol.12 Pg.177). Note how the gentleman from Jaipur has misinterpreted this point.

## *The Meaning of the Fundamentals of Deen*

12. Everything is regarded as being part of **the Fundamentals of Deen when it is established from the Qur'aan, *Mutawaatir* Ahadeeth and Ijmaa of the Ummah.** The Fundamentals of Deen are those factors about which there is no doubt that they form part of the Deen. They are known to every common Muslim. Although some of them may not reach every Muslim, it will however be

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[1] *Fawaatihur Rahmah*.
[2] *Talweeh* and *Sharh Tahreer*.

necessary for every Muslim to believe in them when they do reach him. The Ulema emphasise that while not possessing knowledge of some of the Fundamentals of Deen will not deliver a Muslim to Kufr, he will **nonetheless become a Kaafir when the news reaches him and he refuses to accept it.**[1]

## *The Status of the Fundamentals of Deen*

13. **Just as rejecting the Fundamentals of Deen makes one a Kaafir, so too does interpreting them in a manner that conflicts with their intent.** Hujjatul Islaam Imaam Ghazaali رحمه الله had written a decisive book on this subject titled *At Tafriqa baynal Islaam waz Zindiqah*, which came from Egypt and was published in India. Another sterling book on the subject had been written by Hadhrat Moulana Anwar Shah Kashmeeri رحمه الله, which he titled *Ikfaarul Mulhideen fi Dhururiyaatid Deen.*

14. Anything that attains the status of *Mutawaatir* in Deen becomes part of the Fundamentals of Deen because anything ***Mutawaatir*** **will be regarded as *Qat'ee*.** It will therefore be necessary for a Muslim to accept anything that he knows has been established by a *Mutawaatir* Hadith. This applies regardless of whether the matter concerns anything of the past, the unseen future, beliefs or injunctions. When one has accepted the prophethood of Rasulullaah ρ, there remains no other alternative, otherwise one will be guilty of disbelieving Rasulullaah ρ. There is no proof necessary to state that this is tantamount to Kufr. In fact, amongst the very Fundamentals of Deen is belief in Rasulullaah ρ and accepting that disbelief in him is tantamount to Kufr. The books of Fiqh and Aqaa'id explain this in detail. We shall now present a few droplets from these oceans of knowledge by way of example.

    a) The person who rejects something after accepting that it is part of the Shari'ah shall really be rejecting all of the Shari'ah[2]
    b) Consensus has been reached upon the fact that a person becomes a Kaafir when he rejects something that the Ummah unanimously agree was stated by Rasulullaah ρ. He will also be

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[1] Commentary of *Jawaahirut Towheed* pg.51, marginal notes of *Mawaafaqaat* (Vol.3 Pg.156) and *Ikfaarul Mulhideen* pg.2.
[2] *Sharhu Tahreer* (Vol.3 Pg.13)

a Kaafir when he rejects something that he acknowledges to have been authentically stated by Rasulullaah ρ.[1]

c) A person becomes a Kaafir by rejecting a *Mutawaatir* Hadith concerning an injunction of the Shari'ah, such as the prohibition of men wearing silk[2]
d) Rejecting and opposing anything established as *Mutawaatir* renders one a Kaafir[3]
e) Everything *Qat'ee* is amongst the Fundamentals of Deen[4]
f) When any injunction of the Shari'ah is established through *Mutawaatir* narrations will be regarded as being *Qat'ee* when the meaning is evident[5]
g) When something had reached the status of *Mutawaatir* and there is no scope for interpretation, nor has anything contradictory been reported, rejecting it will amount to disbelieving in Rasulullaah ρ[6]
h) In reality, rejecting anything that is *Mutawaatir* amounts to disobeying Rasulullaah ρ and rejecting the Shari'ah of Islaam. This is Kufr in no uncertain terms even though a person does not openly falsify[7]
i) Whoever rejects any part of the Shari'ah of Islaam has annulled his testimony of *Laa Ilaaha Illallaah*[8]
j) There is no difference of opinion amongst the Muslims concerning the fact that the person who rejects any of the Waajibaat that are *Mutawaatir* will be asked to repent. If he fails to repent, he will be executed because he has become a Kaafir and Murtad[9]
k) People praying towards our Qibla will not be regarded as being Kuffaar unless he rejects something he knows to be amongst the fundamentals of Deen or something about which the Ummah is unanimous, such as regarding a Haraam act to be Halaal[10]
l) A person will certainly be regarded as a Kaafir if he disbelieves in or rejects any of the fundamentals of the Shari'ah and what

[1] *Al Milal* (Vol.1 Pg.25,256).
[2] *Sharhu Fiqhil Akbar*, as quoted in *Muheet*.
[3] *Usool Fakhril Islaam*
[4] *Mahsool*, as quoted in *Ikfaarul Mulhideen* pg.67.
[5] *Mahsool*, as quoted in *Ikfaarul Mulhideen* pg.69.
[6] *Tafriqa* by Imaam Ghazaali رحمه الله. Pg. 14
[7] Hamawi's commentary on *Ashbaa*, *Shaami* and *Tahtaawi,* as quoted in *Ikfaarul Mulhideen.*
[8] *Siyarul Kabeer*, as quoted in *Ikfaarul Mulhideen.*
[9] Commentary of Aqeedah Tahaawi, pg.247
[10] *Mawaaqif*

is known to be transmitted through *Mutawaatir* narrations from Rasulullaah ρ

m) Opposing any of the fundamentals of Deen which are established by Ijmaa is Kufr[1]

## *A List of the Fundamentals of Deen*

When Ulema state only a few of the Fundamentals of Deen by way of example, people get the impression that these are all. The gentleman from Jaipur has fallen to same misconception. A list of these examples is stated below, which can be found with a bit of effort in the various books Fiqh, Usool Fiqh and Aqaa'id:

1. Allaah is all Knowing
2. Allaah has power over everything
3. Everything happens by the will of Allaah
4. The Qur'aan is the speech of Allaah
5. The Qur'aan
6. The eternal nature of the Qur'aan
7. The eternal nature of Allaah's attributes
8. The fact that the universe was created by Allaah
9. Resurrection
10. Punishment in the grave
11. Rewarding and punishment in the Aakhirah
12. Seeing Allaah in the Aakhirah
13. Rasulullaah ρ's intercession on the Day of Qiyaamah for reckoning to begin
14. The pond of Kowthar
15. The existence of angels
16. The existence of the angels who record deeds
17. The finality of Rasulullaah ρ's prophethood
18. The post of prophethood is granted by Allaah and cannot be acquired
19. It is not permissible to degrade the Muhaajireen and Ansaar
20. To have love for the family of Rasulullaah ρ
21. Hadhrat Abu Bakr τ and Hadhrat Umar τ were the first two rightful Khalifahs
22. The five daily salaahs are Fardh
23. The prescribed number of Rakaahs for each salaah

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[1] Kuliyaat Abil Baqaa, as quoted in *Ikfaarul Mulhideen.*

24. The prescribed number of Sajdahs in each salaah
25. The fasts of Ramadhaan
26. Zakaah
27. The amount of zakaah
28. Hajj
29. Being in Arafaat during Hajj
30. The number of circuits in a Tawaaf
31. Jihaad
32. Facing the Qibla in salaah
33. The Jumu'ah salaah
34. Performing salaah in Jamaa'ah
35. Adhaan
36. The two days of Eid
37. The permissibility of making Masah on leather socks
38. Prohibition from speaking ill of Rasulullaah ρ
39. Prohibition from speaking ill of Hadhrat Abu Bakr τ and Hadhrat Umar τ
40. Rejecting the belief that Allaah has a physical body like the creation
41. Rejecting the belief that Allaah assumes the form of the creation
42. Prohibition from regarding what is unlawful to be lawful
43. Adulterers are to be stoned to death
44. Prohibition from wearing pure silk (for men)
45. Legality of trade
46. Taking a bath when ceremonially impure
47. Prohibition from marrying one's mother
48. Prohibition from marrying one's daughters
49. Prohibition from marrying one's Mahram
50. Prohibition of drinking wine
51. Prohibition of gambling

After citing these 51 examples, it may occur to you that there are things listed here that you have perhaps not regarded to be amongst the Fundamentals of Deen.

## *A General Principle Concerning the Fundamentals of Deen*

We conlude this discussion by quoting from Muhaqqiq Hind Hadhrat Abdul Azeez رحمه الله. The complete quotation may be found in *Ikfaarul Mulhideen*. The extract makes evident the general principle that may be used to determine whether something falls into the category of the Fundamentals of Deen. This will make the fact clear that the

Fundamentals of Deen are not restricted to the examples cited in the books of Deen.

**He writes: "The Fundamentals of Deen fall into three categories. The first are those that are established from the clear verses of the Qur'aan, such as the fact that a mother cannot marry her son. The second are those that are established from the *Mutawaatir* Sunnah of Rasulullaah ρ, whether it is *Mutawaatir Lafdhi or Mutawaatir Ma'nawi*. This applies equally to beliefs and actions, whether Fardh or Nafl. The third are those that are established from Ijmaa, such as the Khilaafah of Hadhrat Abu Bakr τ and Hadhrat Umar τ. It is apparent that one who rejects any of these issues does not have proper Imaan in the Qur'aan and the Ambiyaa عليهم السلام."**

## *The Fundamentals of Deen according to Allaama Kashmeeri رحمه الله*

The eminent Muhaddith Allaama Kashmeeri رحمه الله explains that the Fundamentals of Deen are those issues that are established from Rasulullaah ρ, that are without a doubt a part of Deen and have to be ranked according to their respective status in the Shari'ah. **For example, salaah is Fardh, it is Fardh to regard it as Fardh, it is Fardh to learn it and rejecting it is Kufr. In a like manner, using the Miswaak is Sunnah, it is Fardh to regard it as a Sunnah, it is Sunnah to learn to use it and while rejecting it is Kufr, one will be blameworthy or punishable for failing to carry it out.**

Although the above discussion has been lengthy, it is hoped that the seeker of truth has understood the meaning of the Fundamentals of Deen and many doubts have been dispelled.

In the light of these principles, we shall now discuss the belief in the descent of Hadhrat Isa υ. While the initial objective has been reached, we wish to draw the reader's attention to certain other factors.

There are **three** positions concerning the belief in the descent of Hadhrat Isa υ:

1. What is the position of the Qur'aan in this regard?
2. What is the position of the Ahadeeth in this regard?
3. What is the position of Ijmaa in this regard?

Once all these three positions have been discussed, it will become as clear as daylight whether the belief in the descent of Hadhrat Isa υ is amongst the Fundamentals of Deen or not.

# Chapter Two
# The descent of Hadhrat Isa υ in the Qur'aan

## *The First Verse of the Qur'aan Concerning the descent of Hadhrat Isa υ*

Allaah says: "**Verily he (Isa υ) is certainly a sign of Qiyaamah, so never doubt it**"[1]

The pronoun "he" in the verse refers to Hadhrat Isa υ according to Hadhrat Abdullaah bin Abbaas τ as well as Hadhrat Abu Hurayrah τ from amongst the Sahabah ψ. From amongst the Taabi'een, this explanation is substantiated by Hadhrat Abul Aaaliya رحمه الله, Hadhrat Hasan Basri رحمه الله, Hadhrat Abu Maalik رحمه الله, Hadhrat Ikrama رحمه الله, Hadhrat Qataadah رحمه الله, Hadhrat Dahhaak رحمه الله, Hadhrat Mujaahid رحمه الله and many others. This is stated in the Tafseer of Ibn Jareer رحمه الله (Vol.25 Pg.54), Ibn Katheer رحمه الل (Vol.9 Pg.146) and in *Durrul Manthoor* (Vol.6 Pg.20).

When no contrary explanation has been reported from any other Sahabi τ, what Tafseer can be preferred to that of Hibrul Ummah Hadhrat Abdullaah bin Abbaas τ. It is for this reason that *Aqeedatul Islaam* clearly states that it is not permissible to interpret this verse to mean anything else when it clearly refers to the descent of Hadhrat Isa υ and when there are *Mutawaatir* Ahadeeth to support it.

## *The Second Verse of the Qur'aan Concerning the descent of Hadhrat Isa υ*

Allaah says: "**Every person belonging to the Ahlul Kitaab shall certainly believe in him** *(Isa υ)* **before his death, and on the Day of Judgement, he** *(Isa υ)* **shall be a witness against them**"[2]

There is a difference of opinion amongst the scholars about whom the pronoun refers to in the phrase "his death". Quoting from the likes of Hadhrat Abdullaah bin Abbaas τ, Hadhrat Ikrama رحمه الله, Hadhrat Ibn Seereen رحمه الله, Hadhrat Dahhaak رحمه الله and Hadhrat Mujaahid رحمه الله , Allaama

[1] Surah Zukhruf, verse 61.
[2] Surah Nosaa, verse 159.

Ibn Jareer رحمه الله has stated that the person being referred to is Hadhrat Isa υ. This means that the Ahlul Kitaab present when Hadhrat Isa υ descends from the heavens will believe in Hadhrat Isa υ before he passes away. Both Ibn Jareer رحمه الله and Ibn Katheer رحمه الله have stated that this opinion is the most correct of the two since it ties in with the meaning of the verse. *Umdatul Qaari* (Vol.7 Pg.252) states that this is the interpretation of the men of knowledge.

According to the preferred interpretation of the Qur'aan, the above two verses clearly point to the descent of Hadhrat Isa υ. Although they are not *Qat'ee* in themselves, the *Mutawaatir* Ahadeeth on the subject elevate the belief in the descent of Hadhrat Isa υ to the status of *Qat'ee*. We will not deal with the specifics of this since it is beyond the scope of our discussion. Do refer to *Aqeedatul Islaam* and *Tahiyyatul Islaam* for details.

# Chapter Three
# *Mutawaatir Ahadeeth Concerning* the descent of Hadhrat Isa υ

Take note of the fact that in the terminology of the Muhadditheen, if the *Matan* (text of a Hadith) has been narrated by, say, ten Sahabah ψ, it will be referred to as ten Ahadeeth. With regard to the *Matan*, the Hadith will be regarded as *Mutawaatir* only when the number of Sahabah ψ reaches the level where is can be regarded as a *Mutawaatir* Hadith. It seems that the gentleman from Jaipur is unaware of this.

Now listen further! If, after inspection, the narrators of a Hadith and the chains of narrators are found to reach the criteria of *Mutawaatir* Ahadeeth, every Muhaddith has the right to refer to the Hadith as a *Mutawaatir* Hadith even though this has not been documented by anyone. In fact, it could well occur that a Muhaddith refers to a Hadith as a solitary narration because he did not research it and then someone else researches it in depth and discovers that it is indeed *Mutawaatir*. The status of such a Hadith will therefore be regarded as *Qat'ee*.

## *The Word of the Muhadditheen is to be Considered when Discussing Ahadeeth*

**It is evident that word of the experts of any field needs to be taken into account. A Hadith will therefore be classified as authentic, weak, *Mutawaatir* or not by the Muhadditheen.** This is not the prerogative of a Faqih or someone specialising in Aqaa'id or anything else. The gentleman from Jaipur has quoted Allaama Taftazaani رحمه الله when proving that the Ahadeeth concerning the descent of Hadhrat Isa υ are not *Mutawaatir*, but solitary narrations. Now although Allaama Taftazaani رحمه الله may be an authority on *Kalaam* or *Mintiq*, he is certainly not an authority on Ahadeeth. In fact, when it comes to Ahadeeth, even the great men like Imaam Ghazaali رحمه الله and Imaam Raazi رحمه الله are not considered authorities, let alone Allaama Taftazaani رحمه الله . In this field, the accepted authorities are the likes of Maardini رحمه الله, Muzani رحمه الله, Dhahabi رحمه الله, Ibn Hajar رحمه الله, Ayni رحمه الله, Ibn Taymiyyah رحمه الله, Ibn Qayyim رحمه الله, Ibn Katheer رحمه الله, etc.

To prove the lack of knowledge Allaama Taftazaani رحمه الله and Sayyid Jurjaani رحمه الله had in the field of Ahadeeth, take just the incident of the debate they had concerning the narration: "Love for cats is from Imaan." While they hotly debated about the status of the word "مِنْ" in the narration they thought was a Hadith, they did not know that the narration was a mere fabrication.

## *The Narrators of the Ahadeeth Concerning the descent of Hadhrat Isa υ*

The Ahadeeth concerning the descent of Hadhrat Isa υ are narrated in the Sihaah from Hadhrat Abdullaah bin Mas'ood τ, Hadhrat Abdullaah bin Umar τ, Hadhrat Abu Hurayrah τ, Hadhrat Hudhayfah τ, Hadhrat Ibn Usayd τ, Hadhrat Abu Umaamah Baahili τ, Hadhrat Jaabir bin Abdullaah τ and Hadhrat Nawaas bin Sam'aan τ. In fact, the narrations of Hadhrat Abu Hurayrah τ, Hadhrat Jaabir τ, Hadhrat Hudhayfah τ and Hadhrat Abdullaah bin Umar τ are reported in Bukhaari and Muslim. Even if these Ahadeeth were reported only in Bukhaari and Muslim, they would be irrefutable according to the senior Muhadditheen, as stated in point number 9 in chapter one.

Now if we add to these the Ahadeeth found in other compilations of Ahadeeth such as Ibn Hibbaan, Ibn Khuzaymah, Musnad Ahmad and the four Sunan compilations, **the number of Ahadeeth number more than seventy.** How can such a large number of Ahadeeth be ignored when even the Qur'aan bears testimony to the virtue of the Sahabah ψ and none after the Ambiyaa عليهم السلام can be as true as they were? If we are convinced about the truthfulness and piety of any person and twenty such persons came to inform us about something, will we believe it or not? **In reality, a single Sahabi τ is better than all these people. In fact, it would perhaps not even be farfetched to state that a single Sahabi τ is better than the rest of the Ummah.**

Now apart from the seventy Sahabah ψ who have narrated such Ahadeeth directly from Rasulullaah ρ, **there are approximately another thirty narrations the Sahabah ψ and Taabi'een narrate in this regard without quoting directly from Rasulullaah ρ.** Muhadditheen state that when it concerns matters that are **not based on intellect and logic,** Ahadeeth that **are** not attributed directly to Rasulullaah ρ (*Mowquf*) fall into the category of Ahadeeth that are

attributed directly to Rasulullaah ρ (***Marfoo***). There are therefore as many as a hundred narrations concerning the descent of Hadhrat Isa υ, which are all either *Sahih* or *Hasan*. Can one show any other narration comparable to this in the number of narrators and chains of narrators? In fact, the narration "*The person who intentionally lies about me should prepare for his abode in Jahannam*" is regarded to be of the highest category of *Mutawaatir* Ahadeeth and also has approximately a hundred narrations. However, it is difficult to prove that all the narrators in all hundred narrations fall within the category of *Sahih* and *Hasan*.

Another famous *Mutawaatir* Hadith is the Hadith concerning Masah on socks. Regarding these Ahadeeth, Imaam Abu Haneefah رحمه الله said, "I would not have approved of Masah on socks had it not come to me as bright as daylight and I feared that one who rejects it would become a Kaafir." In fact, when someone asked Imaam Abu Haneefah رحمه الله what his way was, he replied, **"I regard Hadhrat Abu Bakr τ and Hadhrat Umar τ as the best (of the Sahabah ψ), I love the two sons-in-law (Hadhrat Uthmaan τ and Hadhrat Ali τ) and I endorse Masah on socks."** It therefore appears that it is necessary to believe in the permissibility of Masah on socks to be regarded as a follower of the Shari'ah. What Imaam Abu Haneefah رحمه الله wished to emphasise was that he was neither a Shia nor a Khaariji, but that he belonged to the Ahlus Sunnah wal Jamaa'ah.

Although the Qur'aan explicitly states that the feet need to be washed in wudhu and many Ahadeeth also emphasise this, yet Masah on socks has to be recognised as being permissible because of the fact that the Ahadeeth reporting it are *Mutawaatir*. What needs to be considered carefully is that so much importance is attached to acknowledging the permissibility of **Masah on socks** even though there are only **forty Ahadeeth that clearly mention it.** Furthermore, here again it is difficult to prove that all the narrators in all forty narrations fall within the category of *Sahih* and *Hasan*. Despite this, the injunction falls within the ambit of *Qat'ee*.

## *Some Examples of Ahadeeth that Fall Perfectly within the Definition of Mutawaatir Ahadeeth*

- The Ahadeeth discussing washing of the feet, whereas only 31 narrations are reported

- The Ahadeeth discussing Rasulullaah ρ' physical Mi'raaj, whereas only 20 narrations are reported
- The Ahadeeth discussing the pond of Kowthar, whereas only 50 narrations are reported
- The Ahadeeth discussing raising the hands when calling out the Takbeer Tahreema, whereas only 50 narrations at the most are reported
- The Ahadeeth stating that the one who builds a Masjid for Allaah's pleasure will have a palace built for him in Jannah, whereas a maximum of 20 Sahabah ψ have reported it
- Like these, there are many others such as the Ahadeeth on intercession, punishment in the grave, the questioning in the grave, the Hadith stating that one will be raised with those he loves, the Hadith stating that Islaam started out as a stranger and will soon become one again, etc. etc.

Haafidh Ibn Taymiyyah رحمه الله has written several booklets in which he refers to the Ahadeeth of intercession, Kowthar and punishment in the grave as *Mutawaatir* Ahadeeth even though the narrators of these Ahadeeth do not number as many as those who report the Ahadeeth about the descent of Hadhrat Isa υ.

## *Mutawaatir by Definition*

I do not know what precondition the gentleman from Jaipur requires for a Hadith to be regarded as *Mutawaatir* because wherever it is stated that Ahadeeth are *Mutawaatir*, he states that these refer to the literal meaning of *Mutawaatir*, i.e. that they are reported in great number. Although the literal meaning of *Mutawaatir* is sometimes used, it is the work of scholars proficient in the field of Ahadeeth to determine this, not the work of the man on the street.

Now, although the number of Sahabah ψ narrating the Hadith concerning the descent of Hadhrat Isa υ is so large, the number of people narrating it has snowballed over the eras following the era of the Sahabah ψ. Even the gentleman from Jaipur acknowledges that solitary Ahadeeth can be regarded as *Mash'hoor* or *Mutawaatir* when the number of narrators increase to this level in the latter eras. When this is the case, what harm can there be when no Muhaddith has categorically classified the Hadith as *Mutawaatir*?

## *The Status of the Narrations of the descent of Hadhrat Isa υ according to the Muhadditheen*

When eminent Muhadditheen like Haafidh Ibn Katheer رحمه الله, Haafidh Jalaalud Deen Suyuti رحمه الله and Imaam Abul Hasan Sajzi Aabaari رحمه الله from the earlier Muhadditheen have classified the Hadith of the descent of Hadhrat Isa υ as *Mutawaatir*, what right has anyone to sneer this off as being '*literal'* without any proof but merely to satisfy his whims?

In his *Fat'hul Baari* (Vol.6 Pg.358), Haafidh Ibn Hajar quotes Imaam Abul Hasan Sajzi Aabaari رحمه الله who was from the earlier-day Muhadditheen (passed away in 363 A.H.). He is called Sajzi, which is the title used for people from Sajistaan (see *Al Qaamoos*) and not Sajisti, as the gentleman from Jaipur states. He states, "The Ahadeeth are *Mutawaatir* that state that Mahdi υ is from this Ummah and that Hadhrat Isa υ will perform salaah behind him." This narration was originally quoted to rebut the narration of Ibn Maajah which states that there shall be no Mahdi apart from Hadhrat Isa υ. However, three factors become apparent:

1. The Ahadeeth concerning the appearance of Hadhrat Mahdi are *Mutawaatir*
2. The Ahadeeth concerning the descent of Hadhrat Isa υ are *Mutawaatir*
3. The Ahadeeth are *Mutawaatir* which state that Hadhrat Mahdi will lead Hadhrat Isa υ in salaah

The appearance of Hadhrat Mahdi, Dajjaal and the descent of Hadhrat Isa υ are all interrelated and follow from one another. It is for this reason that they are so often mentioned together in the Ahadeeth.

Now, will we prefer the stronger opinion of the majority of scholars or the weakly reported opinion of one or two Muhadditheen who say that there are only a few, if any, *Mutawaatir* Ahadeeth? Nonetheless, even these lone Muhadditheen accept the fact that the narrations of Bukhaari and Muslim need to be accepted as necessary fundamentals of Deen. **One will therefore have to accept the belief in the descent of Hadhrat Isa υ as being necessary either because it is reported in Bukhaari and Muslim or because it is reported in *Mutawaatir* Ahadeeth.** The third option is nonsensical, which states that neither *Mutawaatir* Ahadeeth nor the Ahadeeth of Bukhaari and Muslim require

certainty of belief. It appears as if the old deviant sects of the Jahmiyyah and Quraamatah have been revived.

The gist of it all is that the **Ahadeeth** citing the descent of Hadhrat Isa υ **are found in Bukhaari and Muslim** and this is sufficient to demand certainly of belief according to **the Ashaa'irah.** If they need to be in the category of *Mutawaatir* Ahadeeth, then this is also found because they have been widely accepted from the era of the Sahabah ψ. The foregoing discussion has also proven that these Ahadeeth perfectly fit the definition of *Mutawaatir* Ahadeeth if anyone wants to challenge this. After determining that *Mutawaatir* Ahadeeth are *Qat'ee* in their *Thuboot* and *Dalaalah*, there remains no doubt in the fact that it is Fardh (obligatory) to believe in the descent of Hadhrat Isa υ. The consequences of rejecting this belief is self-evident. What doubt can now remain in the fact that believing in the descent of Hadhrat Isa υ forms part of the fundamentals of Deen?

# Chapter Four
# *Ijmaa Concerning t*he descent of Hadhrat Isa υ

It has been mentioned in point number (m) in the first chapter that opposing any of the fundamentals of Deen which are established by Ijmaa is Kufr, especially when the matter concerns something of the unseen because the Ummah does not have knowledge of the unseen. How can one find fault in Ahadeeth citing the descent of Hadhrat Isa υ when they have been narrated in the compilations of Ahadeeth starting from the most authentic (Bukhaari, Muslim, Nasa'ee, Abu Dawood, Tirmidhi and Ibn Maajah) up to compilations like Haakim's *Mustadrak* and Bayhaqi's *Sunan Kubra*.

Furthermore, these narrations were commonly narrated by the Sahabah ψ and then by the Taabi'een in places as diverse and Makkah, Madinah, Kufa, Basrah, Shaam, etc. In addition to this, **no difference of opinion in the matter has been reported from any Sahabi τ nor any Taabi'ee, Imaam, Muhaddith or even any writer in the past.** Does not prove the fact that this belief was unanimously accepted by the Ummah?

## *The descent of Hadhrat Isa υ Stated in the Books of Aqaa'id*

All the reputed books of beliefs mention the descent of Hadhrat Isa υ. we shall quote just two:

1. *Aqeedatut Tahaawi*, which is regarded as most authoritative in the Hanafi Madh'hab states: "We believe in the signs of Qiyaamah such as the emergence of Dajjaal and the descent of Hadhrat Isa υ."
2. ***Fiqhul Akbar*** is amongst the most famous works of Imaam Abu Haneefah رحمه الله and the **first commentary** of this book was written by the famous **Imaam of Aqaa'id Imaam Abul Mansoor Maatureedi رحمه الله.** It states: "The descent of Hadhrat Isa υ and all the other signs of Qiyaamah reported in the authentic Ahadeeth are true and will take place."

These are the beliefs that the Ummah has passed in from generation to generation. What doubts can remain about this when it has been so clearly stated in these books?

## *Consensus of the Earlier and Latter-Day Ulema Concerning the descent of Hadhrat Isa υ*

Imaam Abu Is'haaq Bukhaari رحمه الله was one of the senior Muhadditheen of the 4th Islaamic century. He states in his *Ma'aanil Akhbaar*: "All the Muhadditheen and most of the Mutakallimeen unanimously agree that Hadhrat Isa υ will descend from the skies, kill Dajjaal and destroy the cross."[1]

**Remember that the Muhadditheen preceded the Mutakallimeen, so if some of the Mutakallimeen begged to differ afterwards, this will not affect the former Ijmaa of the Muhadditheen.** The fact of the matter, however, is that this difference of the Mutakallimeen is misreported, as will be mentioned in the following statement:

Imaam Shamsud Deen Muhammad bin Ahmad Hambali Safaarini Nablusi رحمه الله was a scholar from amongst the latter-day scholars. He writes: "All of the Ummah are unanimous about the descent of Hadhrat Isa υ and none from the people of the Shari'ah has ever differed on the matter. It is only the philosophers and irreligious ones who believe in the contrary and their opposition cannot be given any regard. The Ummah is unanimous that Hadhrat Isa υ will descend and then govern according to the Shari'ah of Hadhrat Muhammad ρ."[2]

Allaama Safaarini رحمه الله was amongst the senior Muhadditheen of the 12th Islaamic century who hailed from the village of Safaareen in Nablus. He wrote dozens of books. Many books on personalities laud him and give him titles of high accolade. In fact, even the gentleman from Jaipur would know his high status. It is the same Imaam Safaarini رحمه الله who states in no uncertain terms that all the Muhadditheen and Mutakallimeen, whether Ashaa'irah, Maatureediyyah or Mu'tazilah believe in the descent of Hadhrat Isa υ. He makes it clear that it is only the philosophers and irreligious ones who believe in the contrary.

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[1] *Tahiyyatul Islaam* pg.135.
[2] *Sharhu Aqeedah Safaarini* (Vol.2 Pg.90).

## *Vocal and Silent Ijmaa*

Just as he seemed allergic to the term *Mutawaatir*, the gentleman from Jaipur seems also to display a reaction to the term *Ijmaa*. When he sees the word Ijmaa, he writes it off to mean *silent Ijmaa*. This he does without substantiation and only out of obstinacy. The fact however remains clear that Ijmaa will refer only to vocal Ijmaa unless a clear proof is found in opposition. We ask him to present this proof for what he believes to be right.

## *An Overview of the Discussion*

The following has been highlighted in the preceding discussion:

1. The belief in the descent of Hadhrat Isa υ has been passed on from generation to generation and has therefore received the status *Tawaatur*, which is in itself a proof of its certainty. This has been discussed in point number 1
2. Apart from this legacy from generation to generation, the Qur'aan also speaks of the descent of Hadhrat Isa υ according to the interpretations of the majority of Sahabah ψ and Taabi'een
3. The Ahadeeth concerning the descent of Hadhrat Isa υ have been unanimously accepted as authentic by the Ummah and widely reported. They fall perfectly into the definition of *Mutawaatir* Ahadeeth. All of the above three factors point to the fact that it is necessary to believe in the descent of Hadhrat Isa υ
4. The early and latter-day Ulema have clearly stated that the Ummah unanimously agree upon the belief and no person on truth has ever opposed the belief
5. The point being made is that belief in the descent of Hadhrat Isa υ is proven to be a certainty from various angles and forms part of the Fundamentals of Deen. It is only inner defiance, evil whisperings and the inability to comprehend which makes people differ on the issue. They then resort to various schemes to defend their stance, which is a clearly not the behaviour of a Mu'min. One of the most important aspects of the Fundamentals of Deen is to believe whatever Rasulullaah ρ has told us. Now it will be an act of treachery to reject something that has reached us from Rasulullaah ρ through means that are certain and beyond doubt. This is tantamount to disbelieving in Rasulullaah ρ. Once we accept that believing in Rasulullaah ρ is amongst the Fundamentals of Deen, we

are constrained to accept everything that comes from him, whether we understand it or not. When an angel can descend from the heavens in the form of a human, what is farfetched about a Nabi υ ascending to the heavens? The Qur'aan even speaks about Hadhrat Jibra'eel υ appearing before Hadhrat Maryam رضي الله عنهما in human form and of other angels coming to Hadhrat Ibraheem υ with news. Since the spiritual power of the Ambiyaa عليهم السلام is extremely potent, it can easily overcome their physical bodies. Does the Qur'aan not speak about Rasulullaah ρ leaving on the journey of Mi'raaj in his physical form and travelling from Makkah to Baytul Maqdas? Do the *Mutawaatir* Ahadeeth not then describe how Rasulullaah ρ travelled through the heavens? Does this not form part of the beliefs of the Muslims? Now since this ascending and descending is not farfetched, why should it be farfetched to think that Allaah transported Hadhrat Isa υ to the heavens by some magnetic pull? What doubt can there be in the power of Allaah when people accept human feats such as mesmerism?

All that needs to be said is that when Rasulullaah ρ has said something, we can do nothing but accept. Allaah says: "**It is not *(proper)* for any Mu'min man or woman to exercise any choice in their affairs *(contrary to Allaah's commands)* when Allaah and His messenger have *(already)* decided a matter**"[1]

## *Clarifying the Belief in the Descent of Hadhrat Isa υ*

Clarifying this belief actually has two parts:

1. Hadhrat Isa υ ascended to the heavens in body and soul
2. he will descent to the earth before Qiyaamah

Both these factors are amongst the fundamentals of Deen. When one acknowledges the descent of Hadhrat Isa υ, it automatically means that he acknowledges the ascension. Although there have been minor differences between the scholars regarding whether Hadhrat Isa υ experienced some degree of death before being raised to the heavens, it is the opinion of the majority of the Ahlus Sunnah wal Jamaa'ah that he was raised with his natural body while still alive. All that was intended in this treatise was to discuss the status of this belief, which

[1] Surah Ahzaab, verse 36.

has been done. It is hoped that this suffices for every seeker of the truth.

**"I only wish** *(for your)* **reformation as far as I am able** *(to make it possible)***. My ability is only from Allaah. Only on Him do I rely and only to Him do I turn."**[1]

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Translation Edited by
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[1] Surah Hood, verse 88.